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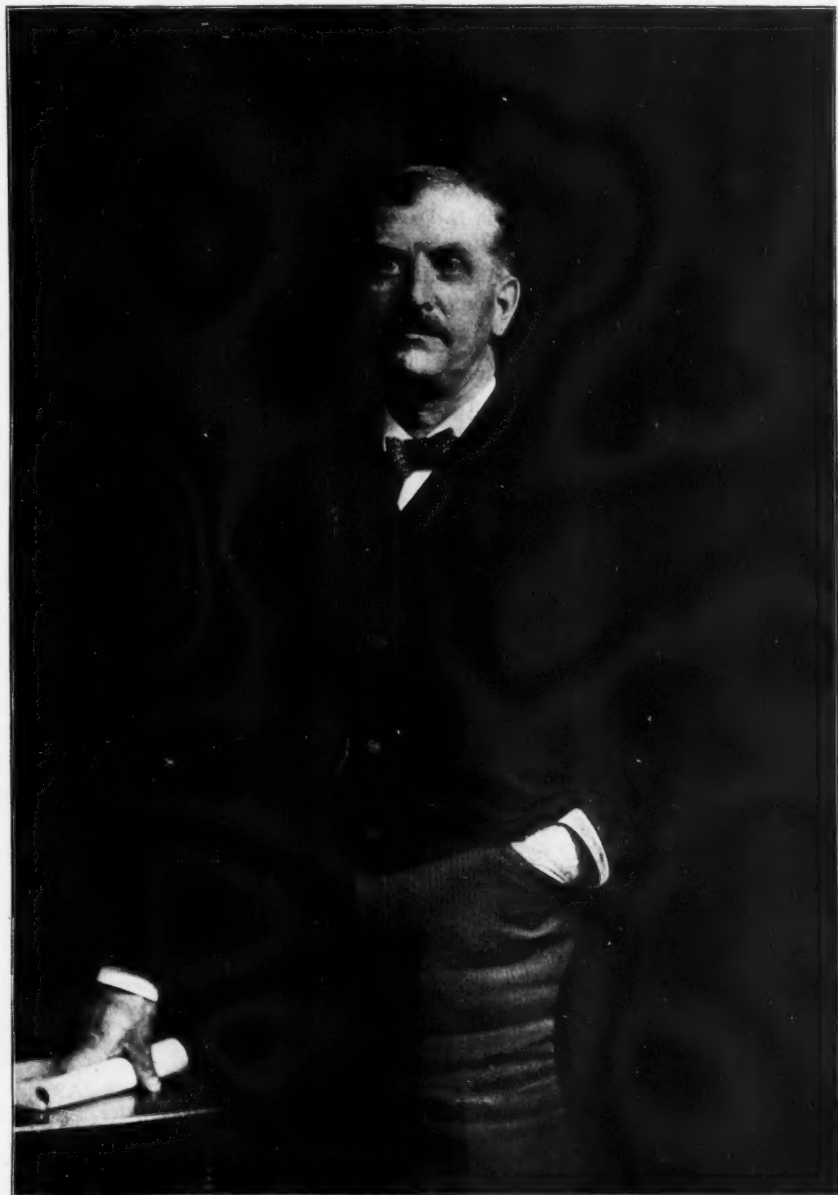
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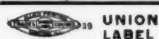
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THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.



HON. SAMUEL M. JONES, Mayor of Toledo, O.



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THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 32.

CHICAGO.

DECEMBER, 1898.

FOR THE NEW YEAR.

For the New Year,
The year which is not yet come;
The year we wait and pray,
Each hoarse and strenuous day,
Each short night blind and dumb,
May bring more near.

The year of our Lord!
When He shall come again;
Come in His love and ruth,
Come in spirit and truth,
Making an end of pain,
Breaking the spear and sword!

For the year of Man!
Of man awake and free;
Man, who shall stand at last
Clear of the blinding past,
And breathe and see—
See that He is a Man!

For the year of Woman, too!
Woman, a slave no more;
Woman, no longer fed
On dependence bitter bread;
No longer suffering sore—
Woman, with love born new!

For the year of the Child!
Reared in Freedom and Light;
Ah! if you could but dream
Of what the world will seem
When childhood has its right!
We do not know the Child!

Come! for our passionate tears!
Come! while we work and pray;
And lo! as we strive, the light
Kindles across the night—
The dawn of the coming day!
The day of the Year of Years!

—CHARLOTTE PERKINS STETSON, in the *American Fabian*.

UNIQUE CHRISTMAS LETTER.

MAYOR JONES'S ANNUAL GREETING TO TOLEDO EMPLOYEES.

Profit-Sharing Custom of the Acme Sucker-Rod Company Continued with an Increasingly Definite Propaganda of Economic Brotherhood.

The annual custom of the Acme Sucker-Rod Company, of Toledo, O. (of which Mayor Samuel M. Jones is president), of distributing to its employes a share of the profits of the company, amounting to 5 per cent on the wages received during the year by each employe respectively, is continued this year, and the letter sent to each employe shows a rapidly-increasing definiteness in the propaganda of economic brother-

hood which the now famous mayor of Toledo carries on in every possible way. The letter and the "Christmas Greeting" are self-explanatory:

TOLEDO, Dec. 25, 1898.

DEAR BROTHER: Following our custom for the past few years, we enclose herein our check in your favor for the sum of —, that being 5 per cent. on the amount that has been paid you in wages by this company during the past year. This is not intended as a charitable gift, but it is an expression of our good will, a recognition of faithful service on your part, and an admission that the present wage system is not scientific, therefore not a just system; further, it is doing the best we know at the present moment in the way of making a beginning that will finally lead us to a condition of life (brotherhood), where the question of what a person shall receive as a reward for his labor will no longer be a mere matter of chance, depending upon the necessity of the one and the greed of the other, as is the case at present, but where justice will prevail, and where every man will be secure in the enjoyment of all of the fruit of the labor of his hands. If in the future there shall appear a better way to contribute to this end, we hope to be as ready to adopt it as we were to adopt this little division of profit.

Accompanying this dividend we hand you a little booklet, our fifth annual Christmas greeting, wherein you will find our views upon the subject of our social relations somewhat fully discussed, and we commend the same to your thoughtful consideration.

We wish you all always a merry Christmas and a useful, that is happy New Year.

Very faithfully yours,
(Signed,) S. M. JONES,
For the Acme Sucker-Rod Company.

THE CHRISTMAS GREETING.

Economic Brotherhood Proclaimed with Ringing Emphasis in the Acme Company's Booklet.

With each of these letters was distributed a prettily printed booklet, entitled "Fifth Annual Christmas Greeting." Its contents are as follows:

DEAR FRIENDS: Another Christmas is at hand, and as the season is approaching when the "prudent (?) business man" takes account of stock in order to make a good guess at the profits of the past year, so I think we may with

profit of a more enduring kind take account of the spiritual and moral progress that we can attribute to the loving thought that we have had for others during the past twelve months.

Nearly 1,900 years ago the angelic voices rang out on the midnight air of Judea's plain, proclaiming the dawn of a new era, for which the world still waits, *the era of "peace on earth and good will to men."* *Are we idly waiting for the coming of this good time, or are we helping to make it a reality?* Nothing is plainer to me than that the mission of Jesus was to establish a new social order on earth, which He called "The Kingdom of Heaven" and "The Kingdom of God." Jesus never once used the term, "Kingdom of Heaven" or "Kingdom of God" as meaning a place, but always a condition of mind, a social order in which men (Christians) would love all men as brothers, and live and act towards them like brothers. He taught that men should be governed by the law of love, instead of hate—for hate then, to a much greater extent than now, sought to rule and govern the world. In order to help the world to understand this new social order, He gave us a number of very plain and simple rules which you will find written in the gospels of Matthew, Mark, Luke and John. I particularly invite you to read the 5th, 6th and 7th chapters of Matthew, for here you will find practically all of the rules that Jesus gave for the ordering of our lives in our relations with our fellow men. This portion of the teachings of Jesus is known as the "Sermon on the Mount," and I think that when you read it as you read the sayings of any other teacher, you will admit that it is the most revolutionary document that has ever come to your notice. Before the birth of the Christ, the law that ruled the world was truly a law of "blood and iron."

Eye for eye, and
Tooth for tooth;
Hate for hate,
And ruth for ruth.

The history of the time that has come down to us is black with the record of hatred, bitterness, revenge and murder of the foulest description—hatred and vengeance that in its desire to "get even" spared not the lives of innocent little children. If through their veins coursed the blood of an enemy, their doom was sealed as surely as the offender himself.

But all this was to be changed—that's why the dawn of the new era was heralded by the angelic song of "Peace on earth!"

But is it here? We have just emerged from a cruel and bloody war in which thousands of lives were sacrificed—for "Humanity," it is

said—but is it not a little strange that 1900 years after Christ laid down His life to save a world from Hate, and to win it to Love, we can find no better way to serve humanity than for the strong to kill the weak?

Evidently Christ did not believe in war. If we are to credit His written word, He might have resorted to superior force to overcome His enemies, for He told His disciples that He could summon "more than twelve legions of angels" to His relief. But he quietly submitted to arrest, conviction and execution, all the time knowing that He was guilty of no crime.

Yet here we are, 1900 years after, still denying the power of love and killing people "for the sake of humanity."

I am with Franklin, Garrison, Tolstoy and Christ on the question of war. I don't believe there ever was a good war or a bad peace, and for that reason I am ready for a perpetual Christmas now—a Christmas that shall last not 24 hours or a week, but that shall last 365 days in the year, and all the years from now on until the "angel shall stand with one foot on the sea and one on the land and declare that time shall be no more."

If Christ taught anything, He taught that men might have this perpetual Christmas whenever they want it. He said, "*The Kingdom of Heaven is at hand,*" and again, "*The Kingdom of Heaven is within you,*" and he taught that we might begin to live it at any time merely by giving up the idea of hating men and giving ourselves to loving them instead. I suppose those people who insist on waiting for some dim and distant millennium have the right to wait, but for my part I prefer to take my share now and here, by living as best I can according to perpetual Christmas rules. A millennium is only perpetual Christmas.

The Christ whose birth we commemorate, the loving, forgiving, gentle, compassionate Christ, if He were to visit this earth in His person, as some people believe He will at His second coming, would find many, many things in our so-called civilization that I think would cause Him to weep even as He wept over Jerusalem. As He looked on our millions of disinherited poor, I fancy I hear Him repeating the reproach that He pronounced on the civilization of His time when He said, "*The poor ye have always with you.*" Evidently they did not know enough to be ashamed of their paupers, and we are very much in the same state of mind, for we point with pride to the fact that we "take care of our poor." We have not yet learned to be ashamed of a civilization that

makes some of our brothers paupers. But we have sound proof that the world is awakening, and before many years we shall awake to see a Christmas when poverty shall be banished from the earth.

Shame on us, that we have tolerated it so long! The Rev. Heber Newton, of the Madison Avenue Episcopal Church, New York, in a recent sermon said that "the Kingdom of God was a new order of society, which men themselves should bring about, from which should be abolished poverty and misery." The time would come, he said, when men would consider it a crime and an outrage that any person should starve to death in the midst of plenty. He for one looked to see poverty abolished in our own generation. *So do I.* I am looking for a Christmas when every man shall have the fruit of the labor of his own hands, and no man shall, either by the methods of the gambler or the methods of respectable business, have the fruit of the toil of some other man's hands. Then poverty will be a thing of the past, because the real cause of poverty—the man that lives at the expense of other people's toil—will have disappeared. Brotherhood is, and the manifest destiny of mankind is to live it, and in order that men can do so, the present social order—that is, the present way of carrying on business, known as "Competition," which is only another name for war—where the rule of every man for himself, grab all, catch-as-catch-can, devil take the hindmost, prevails, will have to disappear. And it will, and in its stead we shall have a system of co-operation that will govern all industry and business—a system in which it will be possible for all men to love each other and act and live like brothers. *That's the kind of a Christmas we all want.* A Christmas of that kind will be perfectly satisfactory to Socialists, and maybe some people may call this socialism. Well, I will have no quarrel with them, for that is what I call it myself, and by the way, if you consult the dictionaries you will find that the definition of Socialism describes a condition that we would find if men were living like brothers instead of competitors.

We have abundant evidence that we need not hope for the perpetual Christmas socialism (brotherhood) to be ushered in by the classes, or the "best people," as they like to call themselves. It is said of Jesus that "the common people heard Him gladly." So today we must look to the common people to accept and put into practice in their lives the simple rules that He laid down.

We are on the wrong track. Instead of every man seeking his own gain through trying to

get profit at the expense of other people's toil, we must adopt a system where we can work for the good of all.

Not until we do that will we have a *Christmas for all of the people all the time*. What are we doing to bring about this kind of a Christmas? That is the important question. Well, I am free to answer that I think by far the best thing that the Acme Sucker-Rod Co. has done has been to open the 150-foot lot corner Segur and Field Avenues as Golden Rule Park and Play Ground. Here is a spot of God's green earth in the heart of the industrial part of the city that is as free to the people as when the red Indian trod these grounds.

And I am sure that the healthful play of the children, and the delightful studies of the older ones as we discussed the questions of Brotherhood, Golden Rule and Right Relations generally, in our Sunday afternoon meetings, will do more to bring about the era of Peace and Good Will than all else that has been done here. And now we have added Golden Rule Hall, where we may continue these studies, for we must first understand our disease before we can apply the remedy.

How delightful are the hours which we pass together in the study of the questions of *Right Social Relations!*

How much like Men it makes us feel to think that we are spending a part of our time in trying to learn how we can *help each other*; that is, *help all the people*, instead of devoting it all to the piggish business of *Helping Ourselves!*

As an outgrowth of that spirit during the past year, we have:

Our co-operative insurance.

The Co-operative Oil Company.

The Tuesday Night Social Study Club.

And the Equality Club.

There's a lot of *genuine good citizenship* in that "account of stock." I'm sure that's the kind of profit that will endure

"Till the sun grows cold,
And the stars are old,
And the leaves of the Judgment Book unfold."

Our experience during these four and one-half years has been *progressive* and I believe profitable, in a moral as well as a material way. I know very well that I have learned much of my relation to my fellow-men during that time. I have learned that we are all dependent on each other. In introducing the shorter work day, and trying to establish a living wage, we have tried to acknowledge in some measure the relation of brotherhood that exists between us and all men; for we must remember that this

bond is limited only by the confines of the globe itself.

A few years ago I had an ambition to "make money," as it is called; and then I thought I would use it to help "worthy" young men to start in business, to get an education, and so on. But my mind has undergone a very marked change on this subject. I now understand that if a young man is helped into a business that makes him rich, it is just helping to delay the day when *all men* may have what is justly their due; that is, the day when *all men* may have the product of their own toil. I think I can help you to understand what I mean by a practical illustration of the principle right here. There are about fifty of you working for the Acme Sucker-Rod Company. You are all here present. Now, can any of you tell me why I should want to help any particular one of you and not help all the rest? If any young man can tell why he should be helped to start in business and the rest be left to plod along as best they may, I am sure we will all be glad to hear from him. No one seems to want to undertake that job. Well, now, can you tell why I ought not to want to help all of you? Can you tell why I ought not to want to make life easier and better for all of Toledo, all of Ohio, all of the United States, yes, all of the world? I do. I want the baby born in the Philippine Islands or the heart of the Dark Continent to have just as good a chance as my baby, or the baby born in the most favored spot in all this fair land. They all will have the same chance when Our kind of Christmas comes.

Now, I think you can understand that neither the eight-hour day, nor municipal ownership, the two things that I have said a good deal about lately, would bring equality of opportunity, even if they were universally adopted.

Certainly not, but they will help. And, by the way, during the past two years the Acme Oil Company has held strictly to the eight-hour day on drilling wells, thus giving six men an opportunity to work on each well instead of four as under the old twelve-hour system. Yet, not one other employer has adopted this most reasonable and humane measure in the direction of social justice. Why is it not adopted? It costs from \$40 to \$50 more each well in the Ohio field to employ six men than it does to employ four, but who gets the money? Why, the men who do the work; and who has a better right to it? Nobody. The Acme Oil Company will never drill a well on the twelve-hour day plan, because we believe it to be wrong. But if every factory in the land and every oil company were run on the rules that the Acme

Company's business is run on, that would not solve the problem—it would help, but that's all. It would be better for the fellow that has a job, but it would not help the ever-increasing army of unemployed, and there is but one thing that will help all—that is a new social system—Brotherhood, Socialism, Christianity applied to the affairs of everyday life. I know "that would ruin business," as a gentleman said to me recently, and there's a whole lot of business that must be ruined before we can have Christmas for all of the people all of the time.

The shorter work day and public ownership are steps in the education that we must go through before we can hope to have social justice; but they are necessary steps, and, as the baby creeps before he walks, so these educational steps must be taken before we can have *the brotherhood Christmas*. Our little attempt at profit-sharing is not thought to be in any sense a solution of what is known as the labor question. The question that is troubling thoughtful men everywhere today is, what to do? And that is our question. It may seem very easy to many people, but I do not find it an easy question.

There is talk of co-operation, and that is good; colonies, and they are good; and communism, such as the early Christians had, when "not one of them said that aught he possessed was his own, but they had all things common, neither was there any among them that lacked (no paupers or hungry tramps in that company), and distribution was made unto each according as any had need." A pretty good arrangement, wasn't it? You can read about this in the 4th chapter of Acts. But how to apply a radical remedy to a modern industry is not easy to see. Neither is it easy to see how modern *business* can be made strictly moral. How can it be moral for a man to use his fellow-men simply as tools or instruments, out of which he makes profit for himself? I can answer that question in one way only. It is not moral. It is immoral to the last degree. What we have done at this place to try to correct the wrongs of the present system are only the first baby steps towards social justice, and no one knows this better than the writer. Almost every evil that affects our world today can be traced to the desire to get private profit. This is the poison that hangs over us like a pall; this insatiable appetite for private profit. It is not an affliction peculiar to the rich, the love of money becomes an appetite that, like opium-eating or whisky-drinking, feeds on itself. But the desire to possess money is

almost universal, and the delusion that great good can be done with private property is equally as common as the desire to possess it.

The scientific fact that stands in the way of the theory that great good can be done with private fortunes is the fact that the money has been gotten through a *dishonest system*, and no matter how honest or how good the individual may be into whose hands the money has come—as was said of the thirty pieces of silver for which Judas betrayed his Lord: "It is the price of blood," so may it with equal truth be said of our private fortunes today, the possessors are in the main honest, but the private fortunes have been accumulated in a dishonest social system that has made an army of tramps and millions of paupers and criminals of every degree. This is the price that we have paid for our private fortunes. These wrecked and ruined lives are the result of social injustice, and from social injustice proceed the causes that produce and perpetuate vice and crime. I claim that our private fortunes cost too much; the ruin and destruction of so many lives is too high a price—"it is the price of blood."

Let us have a system in which every man will have just what he earns, and nothing more—a fair play, Golden Rule system; and twenty-five years of that sort of a system would relegate all of our prisons, jails and almshouses to the domain of relics of a hideous past. Social systems, like individuals, may be known by their fruits. Men do not gather grapes from thorns, nor figs from thistles. Our millions of paupers, tramps and criminals are not the result of chance or accident, they are the legitimate fruit of our unchristian social system. As long as the system continues, we may expect the fruit. There are thousands of babies who at this very moment are growing up in the midst of surroundings that make it a moral certainty that their lives will be given to vice and crime—they never have even one chance to choose whether they will do right or wrong. I protest against this heartless slaughter of the innocents for the sake of private gain. Let us make our protest never-ending and plead with our fellow-men to *give the babies a chance*.

Thousands, probably hundreds of thousands, of the fathers of these babies are, by our economic system, denied and deprived of the God-given right that is the property of every man, THE RIGHT TO WORK, and as all men are brothers, so every one of us who is living in comfort must, whether he likes it or not, in some measure share in the moral guilt of a system that makes it impossible for a man to

find work and compels him and his children to exist on a crust and live the life of a dog.

And all this because each one of us is busy in the "battle of life" trying to best his brother; trying for individual "success" that can only come in one way, and that by contributing to the failure of our brothers, who may be weaker, more conscientious, or less cunning. Man, it was said, "must be born again," that is, teetotally made over, with new purposes, ambitions and desires. He must even love his enemies.

Charlotte Perkins Stetson has given us a beautiful picture of the New Kind of a Christmas that we are working for, in these lines:

"Do you think that the love which has died for the world
Has not lived for the world also?
Filling man with the fire
Of a boundless desire
To love all with a love that shall grow—
It was not for nothing that the White Christ was born
Two thousand years ago.

The love that fed poverty, making it thrive,
Is learning a lovelier way—
We have seen that the Poor
Need be with us no more,
And that Sin may be driven away;
The love that has carried the martyrs to death
Is entering life today.

The spirit of Christ is awake and alive,
In the work of the world it is shown,
Crying loud, crying clear,
That the Kingdom is here,
And that all men are heirs to the throne—
There was never a time since the making of man
Since love was so near its own!"

It is because I see all over Christendom this new-born, new kind of a man in greatly increasing numbers that I point with inexpressible delight to the coming of a new kind of a Christmas—the "good tidings of great joy," which shall be to *all of the people* a Christmas for all of the people all of the time.

Wishing that you may all share in the glory of bringing about this new Christmas, I am, with all good-will greetings,

Very faithfully yours,

SAMUEL M. JONES,

For the Acme Sucker-Rod Company.

Toledo, O., Dec. 24, 1898.

That some people may live without work, others must work without living.—*Puck*.

Journalism was once a profession; then it became a trade; to-day it is a crime.—*Life*.

Let me repeat that compromisers, traders and neutral men never correct abuses, never found or save free institutions, and never fight for human rights. They always become instruments for the enemy. Wherever they are in control the party is unworthy of the respect of mankind. Only men of conviction and courage can save this land. Only the men who stand erect ever get recognition.—*Altgeld*.

THE COMMONS

A Monthly Record devoted to Aspects of Life and Labor
from the Social Settlement Point of View.

JOHN P. GAVIT,

EDITOR.

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No. 32.

CHICAGO.

DEC. 31, 1898.

PHILANTHROPY AND JUSTICE.

A VALUED correspondent, whose interest
and good faith are attested beyond perad-
venture by the enclosure of a gift in cash for
the continuance of the work of Chicago Com-
mons, against which in practice she makes no
criticism, voices in these words what we pre-
sume is the sentiment of not a few readers of
this paper:

My interest in the good work prompts me to say in a
questioning rather than in a critical spirit that at times I
am annoyed and pained by the ultra views touching capital
and labor which find prominent place in the pages of THE
COMMONS. Do they not serve to aggravate and deepen the
trouble we seek to lighten and relieve? I write out of
years of experience in employing the poorer classes, seek-
ing to help them into a higher economic and Christian
standard of life. For them to read and weigh such views
from their standpoint would prejudice them and make
them more stubborn.

In the same spirit of kindness let us reply to
this good friend, and at the same time to others
who have entertained the same question with-
out putting it into words.

THE COMMONS entertains no bitterness upon
the subject of economic relations, stands for no
propaganda, and endeavors to maintain always
the same sweetness of spirit and tolerance of
mind that it urges upon its readers. Those
who have read from time to time our comment

upon passing events will bear witness that we
have never indulged in cheap appeals to class
feeling or encouraged mere envy of financial
"success." Such words as "plutocrat," for
instance, have been intentionally omitted from
these columns because of inevitable associa-
tion of mere bitterness against rich persons.
We have neither prejudice against the rich nor
veneration for the poor, as such. With abuse
of individual holders of wealth or the far too
common sneering at rich men as such, we have
little patience, and we have never consciously
indulged in either.

On the other hand, we have been keenly alive
to the fact that the present intolerable condi-
tion of injustice and inequality is not to be
assuaged by mere philanthropy. We believe
that every man born into the world is entitled
by the fact of his human birth to an opportu-
nity equal to that of any and every other man to
earn his living and maintain himself and his
family in the world. This right belongs to him
inherently and is not to be given to him by the
kindness or good-feeling of some one who takes
pity upon him. It is the merest commonplace
platitude to say that equality of opportunity at
the present day is an ideal only. Hundreds of
thousands of men of the finest quality, whose
talent would enrich the world with wealth and
happiness never get the smallest chance of a
foothold upon the earth. The opportunities in
our civilization are largely monopolized by a
small portion of the population, while the vast
majority maintain existence only by the most
strenuous struggle with conditions over which
they have no control. It is our firm belief,
based upon observation, that for one man
directly made poor by drink, or wastefulness,
or laziness, a thousand are prevented directly
or indirectly by economic injustice and mal-
administration of industry from ever having
anything to drink or to waste beyond the barest
necessities of existence.

More than that, the aggressions of wealth are
not to be overcome by some mystical friendli-
ness between classes, or by largeness of heart
upon the part of the rich. The fact that the
poorer people of Chicago and of the United
States pay the taxes of the city, State and na-
tion; that the street-car companies steal the
city streets after buying the city's servants in
the city council, are proper subjects for denun-
ciation in terms far more severe than any
which have found place in these columns. In-
dignation has its function in the social prog-
ress, as well as sweetness, and the poor who are
robbed have a first-class occasion to feel "stub-
born" and prejudiced. The saloon gets the

blame for many sins that should be laid at more respectable doors.

But we have no desire to arouse either stubbornness or prejudice. We believe that the progress of mankind comes chiefly through the conscious progress of the mass of the common people, through their deliberate effort in their own behalf. Our desire has been, therefore, to arouse, not only the poor, but all classes of folk, to and by the knowledge of the mutual rights and duties of the people. Let us be frank with each other. A respectable criminal is far more dangerous than a disreputable thug. We have all been closing our eyes and our minds these years with false standards, and good clothes and high social position have blinded us to plain human rights and duties in the light of even so antiquated a standard of righteousness as the Ten Commandments. No amount of philanthropy can ever take the place of an act of simple human justice, and the first essential of justice is that he to whom it is done should know that it is his Right that is involved. We are trying to teach the people their rights, to which they have been so long asleep.

And this in good faith, with malice toward none and with charity for all. The mutual understanding between capital and labor is one of the steps to the progress of the future, and it is wicked indeed to stir up mere class hatred. This we have never done, and shall not do. At the same time, friendliness must never be a cloak for injustice, nor philanthropy attempt to take the place of equality of rights before God and man.

BEFORE the first of April we want to have our subscription list all cleared up to date, and to that end ask our friends to attend promptly to the matter of their subscriptions. During the stress of the short-handed summer-time, many subscriptions were overlooked, and subscribers were not notified promptly of the expirations. With many apologies for this neglect we earnestly ask friendly co-operation on the part of all those who have helped us so much in the past.

At least four subscriptions have been paid to us in the last month by people who forgot to mention their names and addresses. Two were from Toledo, Ohio, one from San Francisco and one from Chicago. We have no means of knowing the names of the senders, and cannot credit the subscriptions to their proper names.

If municipal ownership does not corrupt the public officials in European cities, why would it in America? Are Americans less honest than Europeans?—*Cleveland Citizen*.

PUBLISHER'S CORNER.

☐ A red or blue mark in this space indicates that your subscription has expired with this issue, and that you can best help THE COMMONS and the cause for which it stands by using the enclosed subscription blank to-day for renewal. This will save you the annoyance of a further reminder, and us the time and money that a letter and postage would cost, and that might better be used in the direct extension of our work.

Side Light Sketches.

"MIME."

"**M**IME" came from sunny Italian hills. He came in a folded-up state, but gentle hands have sprinkled him daily with refreshing water until he shows signs of true inner life.

Did you ever work patiently in the dark room over a slow negative? First, the blank surface, then faint unconnected lines, then gradually—with what joy you beheld perhaps the face of a brother!

So, this pulpy little brother, denied rootage in his native land, is taking on a more definite form, is fluttering, smiling out into delicate greenery, and I dare say the Great Gardener will some day show us a fair tree, saying: "This was 'Mime,' the little slip over which you sprinkled the water." E. V. M.

"We had coffee and bread this morning," said a little girl in answer to my question the other day, after her plaintive inquiry for work for her mother, "and my mamma says it's all we'll have to eat now till Thursday [it was Monday noon], when she cleans Mr. C——'s office again."

"You've never seen a teetotaler drunk, Tom," said the priest. "Ah, your riverence," replied Tom, "I've seen many a man drunk, but I couldn't tell for the life o' me, whether they wor teetotalers or not!"—*London Spectator*.

If raising an army and paying wages will create good times, why not raise an army of five millions? Why not the greater the army the greater the prosperity? Who will pay the expenses?—*Cleveland Citizen*.

"There goes the most remarkable man in this town."

"What's remarkable about him?"

"He's the only successful merchant we have who doesn't claim to be a self-made man. He says he got rich through the faithfulness of the men that work for him."—*Chicago Tribune*.

"Yes, marm, I lost me arm in the revolution." "Poor fellow! What revolution?" "The revolution of a buzz-saw, marm."—*Truth*.

Studies of the Industrial Movement

A RHYME OF THOMAS THE DOUBTER.

When the Master had finished the story of the sower and the seed,
And had shown His disciples the lesson of rock and way-side and weed,
Then up spake Thomas the Doubter, and his brow was furrowed with thought—
He had seen a darker problem in the lesson that was taught.

"Master," said Thomas the Doubter, "when the seed sown is the Word,
I can see the meaning quite plainly of the lesson we have heard.

"But Master, say that the sower were God, and the seed were men,
And some of them fell by the wayside, what were the lesson then?

"For I see men daily, my brothers, like the seed of which you spoke,
And among the thorns fall many, and the thorns spring up and choke.

"And some of them, good Master, fall where the soil is scant,
And they perish there for the absence of the life for which they pant.

"It is easy," said Thomas the Doubter, "for those on good soil cast,
For they have their joy of living, and the harvest at the last:

"But those who fall by the wayside, in thorns and on stony ground,
Are they like the seed-grain scattered by a careless hand around?"

But the Master was silent and mournful, and His brow was furrowed with thought,
And there lay on His soul a burden which Thomas the Doubter had wrought.

—Selected.

A MODERN INSTANCE.

TOPIC FOR STUDY FROM AN AVERAGE CITY NEWSPAPER.

Present-Day Industrial Conditions Illustrated in a
Topeka Pastor's Letter to a Daily Paper.

A well-known Chicago minister, whose right to speak from experience none could deny, sends to *THE COMMONS* this letter of our old friend, Rev. C. M. Sheldon, of Topeka, Kansas, author of "In His Steps," which is quite self-explanatory, and is unsurpassed as an illustration of one of the commonest products of the modern industrial system. "I find this letter from Mr. Sheldon in the *Topeka Capital*," says Rev. Duncan C. Milner, of Armour Mission, Chicago, who forwards the clipping. "I have found this man many times in Chicago,—and think of him in a place like Topeka! I thought it might interest you."

MR. SHELDON'S LETTER.

This is Mr. Sheldon's letter:
To the Editor of the Capital:

I would like to ask the people of Topeka what they are in the habit of doing when an

honest, temperate man with a family comes to them and begs for a permanent job?

Such a man came to see me yesterday. He did not ask for money. All he wanted was a place of steady, regular employment. It has seemed to me as if the number of such men increased as the years went by. It seems to make little difference whether it is one administration or another, so far as this particular man is concerned. The fact seems to be that there are more men than there are permanent jobs, and I face this fact with increasing perplexity and sorrow. However, I spent the greater part of yesterday trying to find this particular man what he needed. I did not find it. The hardest thing I have ever tried to do in Topeka is to find a permanent place of work for a man who is out of work and hungry for labor.

I went with the man to railroads and grocery stores and dry goods stores and offices, and in every place I met the same old answer, "We have scores of applications like yours every day."

I went to some of my friends, and they were ready to give the man money or a meal or a night's lodging in a hotel. But he doesn't want these things; all he wants is a permanent place of work; the inestimable privilege of exercising the curse pronounced on Adam.

What will you do with this man, who is hungry to work? Who has a sick wife and an 11-months-old baby? This man, who is one of the great multitude drifting into a possible life of crime or pauperism? By "you" I mean every one in Topeka. For this man who drifted up to my study door like flotsam and asked my help is your problem just as much as he is mine. Is he not your brother as much as he is mine if you believe in the brotherhood of man?

If there is any one in Topeka who can give this man, young, strong, honest, eager to work at anything honorable, a permanent, steady place of employment at living wages, I wish you would let me know it. For the sake of the great suffering mankind of which he is a type, can we pause long enough from our Christmas shopping to help this human being to the thing he wants if Topeka has it to give him? If there is any answer to this appeal, I shall be glad to hear it at my prayer-meeting tonight.

It seems as if my Christmas dinner might choke me if I believed it possible that through the experience and the stress of the Christian centuries we had not learned something better than to grow cold and indifferent to the cry of a man who has lost his grip on the things that help him to preserve his home, and becomes a cry in the dark, a despairing human existence that must wonder how the world can be happy at Christmas time when he is so miserable.

"Give me work!" this man cries. He is only one man out of a multitude perhaps. But he is a man. What will you do with him? He is your brother as much as he is mine.

CHARLES M. SHELDON,
Central Church.

John Trevor has resumed the editorship of the *Labour Prophet*, at Horsted Keynes, Sussex, England, and exchanges and other material should be addressed to him there.

CHRISTIAN CHARITY.

[BY PROF. H. M. SCOTT.]

In a recent issue of *THE COMMONS* the editor writes his friends to express their opinions upon the teachings and policy of his paper. I desire to make use of this liberty to offer a few suggestions upon three positions there taken; first, upon the statement that the church in Jerusalem held "all their property in common" after the manner of the "Christian communist colony at Commonwealth, Georgia"; second, that the churches founded by St. Paul were "communist societies"; and third, that "the writings of the early church for several centuries permit no doubt that communism and individual poverty were the habits of the Christian church."

(1.) The communism of the church in Jerusalem, unless we regard the New Testament accounts as contradictory, must be limited by the following considerations: Many of the Christians in Jerusalem had come from Galilee and were without homes in the city; not all the brethren there were in need or shared from the offerings, for we find (Acts vi. 1), that it was "widows" for whom a daily table was provided; the special mention of Barnabas, Ananias and Sapphira, also the fact that Mark's mother seems to have kept her house (Acts xii. 12), and that Peter told Ananias that Christians were perfectly free to own and keep property, show they did not act on any communistic principle; the expectation of the speedy return of Christ, which made earthly goods seem of no value, but to be shared as far as required with those in need; the fact that no reference is made here to any teaching of Jesus about community of goods, and the fact that pious Jews, except a little monastic sect, the Essenes, never thought of such socialism; finally, the state of persecution and poverty in which this church found itself, all show that the community of goods here was a voluntary gift by some of the richer Christians for the benefit of the poor; it was alms-giving of a temporary, tender, brotherly sort, but not communism.

(2.) Neither can the Pauline churches truly be called "communist societies," for the following reasons:

(a.) Independent, Christian family life is found in these churches. Lydia, Gaius, Crispus, Aquila and Priscilla, Narcissus, the converted jailer of Philippi, and many others had their own homes, and there is no statement that they were supported by a common fund of the

church, but rather the contrary. (1 Tim. v. 8; 1 Cor. xi. 23, 34.)

(b.) Converts were engaged in all sorts of honest trades, and continued in them after becoming Christians. Paul told his converts to stay in the calling in which Christ found them (1 Cor. vii. 20 f.) James knew that Christians were merchants, and never hints that they handled church property, only warning rich church members against being ruled by riches. Believers were urged to labor in their calling and earn money, so as to be able to give to the needy; but it is never said to be in order to put it in a common treasury for the use of all. It is alms-giving in love, not communism, that is ever in mind. Paul recognized Christians "rich in this present world" (1 Tim. vi. 18), and warns against putting trust in riches, but rather be ready to distribute to the needy; nowhere, however, does he preach against private ownership of property, nowhere urges individual poverty.

(c.) All appeals of Paul for charity, help, collections for the poor, and hospitality presuppose private property, and show that Christians were richer and poorer, as the Lord prospered them or not in worldly affairs. Each kept his own earnings and laid it by him in store; there is no mention of communism in property, beyond loving gifts as special cases of need called for them (1 Cor. xvi. 1f.)

(d.) Apostolic appeals to labor and earn, also appeals against feeding the idle proceed on the ground that reward of toil and punishment of indolence were fundamental in Christianity as in all sound ethics.

(e.) In the nature of the case the apostolic churches, meeting in private houses, fearing the heavy hand of Rome, gathering converts chiefly from the artisan and slave classes, with traveling preachers coming and going, with no salaried leaders, naturally took the form of a brotherhood, a family, in which help for the poor converts would be one of the chief good works. Philemon was in such a church, but he did not give his slave Onesimus to the church which met in his house. These apostolic Christians never thought even of freeing their slaves, much less of giving their houses, lands and merchandise to form part of the common store of the church.

(3.) We must also oppose the sweeping statement, that the early church for several centuries taught "communism and individual poverty." I know of no historian who makes such an assertion; while Funk, an authority on the period in question, says: "The Fathers in no sense opposed the private ownership of prop

erty," and Uhlhorn adds: "The rejection of property on principle appears only in the circle of sects," especially the Gnostics; the church never held such views. Every patristic student knows that Hermas, pseudo-Barnabas and other early writers favored the widest charity; they advocated indiscriminate giving, just after the fashion now most condemned by modern penologists. Barnabas says: "Thou shalt communicate in all things with thy neighbor"; he also says: "Thou shalt love thy neighbor more than thine own soul." Such affection saw in alms-giving not only the chief practical virtue, but was led to regard it as making atonement for sins. But we find no theory of communism beneath this wide charity. "The Apostolic Constitutions" advocate tithes from all Christian property for church uses, and clearly speak of the rights of private possessions. Clement of Alexandria in his famous essay on "The rich man who will be saved," takes the ground that while Christians may own property and even be rich, they must beware of the dominion of riches. Hippolytus in the West and Origen in the East at the close of the second century, speak of first-fruits of Christian incomes going to the church. Roman law for 300 years forbade churches holding property; it was only in a quiet way that they held church buildings, cemeteries and a little more; the theory of "individual poverty" was unknown except here and there in the third century as it appeared among certain ascetics. Not till monasteries arose was Christian communism recognized, and then as the exception, not the rule. Augustine rebuked Endocia, who gave all her property to the church; he tried to get his clergy to have their property in common, but could not succeed. Justin Martyr, a man born about

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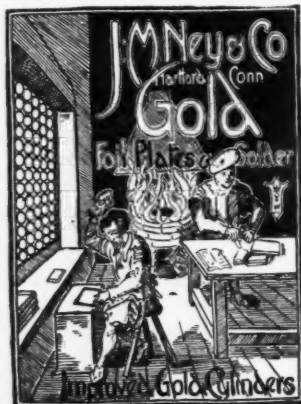
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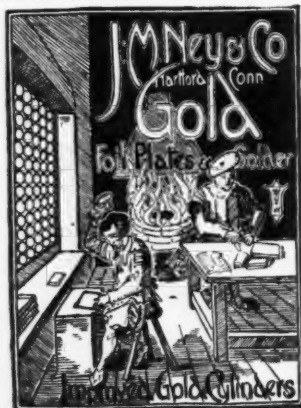
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The history of the work at what is now Bissell House, Grand Rapids, is traced in its report, just issued, from the foundation in 1888, and an outline of active and useful endeavor is presented.

Monthly reports of the work of Henry Booth House, in the Seventh Ward of Chicago, are made in the columns of *The Cause*, published by the Chicago Ethical Society, under whose auspices the settlement is conducted by William Horace Noyes, with an efficient, though small, group of helpers. In the issue for December Mr. Noyes has a searching examination of social conditions in his ward.

Miss Mary E. Remington, formerly in mission work in New Haven, later at Welcome Hall, Buffalo, is in charge of a large mission work, with some settlement features, recently opened at 152 Erie street, Buffalo, to be known as "The Remington." A laundry has been opened in connection with the work as a means of employment for the women and girls whom the workers desire to help to self-help.

Hall Caine, the Manx novelist, recently a visitor to Chicago, is quoted as saying that Hull House "includes more under one roof than any other settlement in the world, and if one can judge by observation, it is ideal for the purpose for which it was intended. In the first place, it is homelike, and in the second, it teaches the poor how they can make the most of their housing facilities and their food supply. Miss Addams won my sincerest admiration. She is abreast in the study of the economics of her labor with her co-workers the world over."

FOR SOCIAL WORKERS.

Series of Practical Pamphlets, Beginning with a Study of Plays and Games.

Surely useful to workers in settlements and other enterprises for social helpfulness will be the series of monographs to be issued by William A. Clark, of Lincoln House, Boston, and John P. Gavit, of Chicago Commons. Twelve numbers will constitute the First Series, and the first number, a pamphlet on "Plays and Games," by G. E. Johnson, will appear in January, the others to follow at intervals during 1899 and 1900. The price will be ten cents for each monograph, fifty cents for the first six. Among the titles to be presented will be Boys' Clubs, Nature Study in Clubs, A Scheme of Manual Training for Clubs, the Place of Art in Clubs and Settlements, Vacation Schools and Playrooms, Boys' Camps, The Place of Music in Clubs and Settlements, Men's Clubs, Women's Clubs, Dramatics, Minstrel Shows and Entertainments by the People.

The aim of the monographs is intensely practical: to follow up in theory and by report of experience the various subjects exemplified in settlement and club work. Each writer in the

series will be a practical social worker, who will summarize both personal experience and information from all available sources upon his subject. Each pamphlet should therefore prove a suggestive handbook for workers in settlements and clubs. Subscriptions should be sent either to the Boston editor, at 116 Shawmut avenue, or the Chicago editor, office of THE COMMONS, 140 North Union street.

"HAND AND BRAIN."

Essays in Socialism Whose Beauty of Form Exemplifies the Dream of Emancipated Labor.

The delight of getting hold of a book well made, handsomely bound, a pride to author and printer and publisher, and a joy to the final owner, is so rare an experience in this day of wood-pulp and linotype that special mention of such a joy must have space at any cost. From the clever hands of the famous Roycroft printing shop at East Aurora, New York, there has come to us a beautiful volume,* one of 720 copies, printed on Kelmscott hand-made paper and bound in suede and boards. It is "Hand and Brain," a symposium of essays on applied socialism, and both book lover and socialist must covet the book. The essays are by William Morris on "The Socialist Ideal in Art"; "The Re-Occupation of the Land," by Alfred Russel Wallace; "Socialism and Literature," by Henry S. Salt; "Natural Inequality," by Grant Allen; "The Illusions of Socialism," by Bernard Shaw, and "Transitions to Freedom," by Edward Carpenter.

We can find no better words with which to speak of the beautiful book than those of Elbert Hubbard, chief Roycrofter, in his famous magazine, *The Philistine*, and they are so full of a vital vision of a new industry and of human joy in toil that we reproduce them in full:

"In a recent issue of *Town Topics* I find this item:

"The Roycroft Shop has issued a volume of Essays on Socialism. The book is printed on hand-made paper, with rubricated side-heads, and richly bound. The price is two dollars. How the cause of Socialism can ever be benefited by the production of a work such as only the rich can buy, is quite beyond the ken of an average man."

"Had the writer of the above item done the authors and publishers of the book the honor of reading it before reviewing or criticising it, he would have found himself fully answered. His criticism shows such a pitiable thoughtlessness that it would be a waste of time to answer it, were it not for the fact that the

*"Hand and Brain," a Symposium of Essays on Applied Socialism. Roycroft Shop, East Aurora, New York. \$2.00.

man reveals a condition of density so prevalent it is classic.

"The point the critic makes is that the book sells for two dollars, whereas, if the price were twenty-five cents, it would be within the reach of many more people. But the volume did not cost this carping critic even the pittance of twenty-five cents: it was presented to him, and yet so far as he is concerned, it has wholly missed its mission. It has fallen flat. And whether it were sold at twenty-five cents or given away, the fact that in all its beauty it has made no appeal to the man, is pretty good proof that the question of price to some people is irrelevant—those who really desire the book can and do purchase it.

"His question tho' still remains unanswered, and so I will say, Socialism does not consider it desirable to supply cheap stuff to anybody. The Socialist aims to make every manufactured article of the best quality possible. It is not how cheap can this be made, but how good. Make it as excellent as it can be made to serve its end. Then sell it at a price that affords something more than a bare existence to the workmen who put their lives into the making of it. In this way you raise the status of the worker—you pay him for his labor and give him an interest and pride in the product. Cheap products make cheap men.

"Socialism should be practical—not a mere airy, fairy flight of fancies, and it is practical when you set men and women to work making goods of a kind and quality that afford them a satisfaction in their handiwork, and a good living wage. You have given the workmen a joy, and you have given them a good living; and surely society has been benefited. And beyond this the people who purchase these goods get a satisfaction in their possession that the owners of stuff made in sweat-shops never know. The hope of Socialism is to eventually replace competition by co-operation.

"Whenever you hear of a manufacturer cutting the wages of his employes ten per cent, it is never because the consumer is too poor to pay a fair price for the article. Not at all! It is simply one manufacturer trying to drive out another, and he is grinding his helpers to the quick in order to do it. More than this, he is probably adulterating and cheapening his product at the same time in every possible way. And to stop such a wrong and wasteful policy is the hope and aim of Socialism. Socialism is simply the Golden Rule unlimbered.

"A good book, strong, durable, legible, honest in every fibre, really gives a joy and satisfaction to some people—not many possibly, but

a few. Such a book gives no joy to the man who does the literary page in *Town Topics*. He saw nothing in the sumptuous volume, for beauty is in the eye of the beholder; the book cost him nothing, and I now see it was a mistake to send it to him, for he neither read it, nor was he able to appreciate the love that was woven into its making.

"Possibly if he had paid two dollars for it he might have had a different opinion. The sane Socialist (and I am quite ready to admit that Socialists are not all sane) the sane Socialist does what he can here and now to benefit himself by benefiting others. He does not sacrifice himself, but he makes himself free by giving liberty to all he can. He aims to benefit society by treating humanely those who are nearest him. Realizing his limitations, he knows his responsibilities. He is aware he cannot reach all humanity, and he knows, further, that if he could present every workingman in America a volume of wood-pulp, machine-stitched, linotype-set essays by Bernard Shaw on Socialism, the real condition of the workmen in America would remain the same. And I am not sure but that the rich need enlightenment in sociology quite as much as the lowly.

"And so I will recapitulate and answer the question of the *Town Topics* gentleman as to how society has been benefited by the particular book in question:

- "1. The workmen who made it found pride and satisfaction in their work.
- "2. They received a goodly reward in cash for their time and efforts.
- "3. The buyers were pleased with their purchase, and received a decided satisfaction in its possession.
- "4. The authors of the book were gratified to see their thoughts clothed in such fitting and harmonious dress.
- "5. Reading the text has instructed some; and possibly inspired a few to nobler thinking and higher endeavor."

"Social Elements" is the title of a new volume, introductory to the study of sociology and social economics, by Prof. Charles R. Henderson, of the University of Chicago. In an interesting and untechnical form it admirably furnishes the point of view and initial information requisite for sociological observation and study. Its treatment of social institutions is particularly valuable. Organized labor fares far better in these pages than in the author's former volume on "The Social Spirit in America." (Scribners.)

SCHEDULE

OF REGULAR APPOINTMENTS FOR CLUBS AND CLASSES AT

CHICAGO COMMONS

SOCIAL SETTLEMENT, 140 NORTH UNION STREET, CHICAGO.

WINTER OF 1898-1899.

DAILY

All day—House open for neighbors and friends.
9:00-12:00 a. m.—Kindergarten (except Saturday and Sunday).
2:00-5:00 p. m.—Kindergarten Training Classes.
7:00 p. m.—Family Vespers (except Saturday).

SUNDAY

2:30 p. m.—Sunday Clubs.
3:30 p. m.—Pleasant Sunday Afternoon.
7:30 p. m.—Sunday Club.

MONDAY

4:00 p. m.—Manual Training (Girls).
4:00 p. m.—Boys' Clubs.
4:00 p. m.—Children's Drawing Class.
7:30 p. m.—Boys' Club.
7:30 p. m.—Cooking Class.
8:00 p. m.—English Reading (Scandinavians).
8:00 p. m.—Girls' Progressive Club.
8:00 p. m.—Library and Picture Loaning.

TUESDAY

7:00 p. m.—Cooking Class.
7:00 p. m.—Reading Room.
7:30 p. m.—Boys' Club.
7:30 p. m.—Chess Club.
8:00 p. m.—Milliner Class.
8:00 p. m.—Choral Club (Adult).
8:15 p. m.—Industrial Economic Discussion.

WEDNESDAY

3:00 p. m.—Dressmaking and Sewing Class.
4:00 p. m.—Manual Training (Boys).
7:30 p. m.—United Girls' Clubs.
7:30 p. m.—Boys' Club.
7:30 p. m.—Library.

THURSDAY

4:00 p. m.—Children's Choral Club.
7:00 p. m.—Arithmetic.
7:00 p. m.—English and Rhetoric.
7:30 p. m.—Penny Provident Bank.
7:30 p. m.—Cooking Class.
7:30 p. m.—Girls' Club.
7:30 p. m.—Boys' Club.
7:30 p. m.—Good Will Club (Boys).

FRIDAY

2:00 p. m.—Woman's Club.
2:00 p. m.—Penny Provident Bank, Library and Picture Loaning.
4:00 p. m.—Cooking Class.
4:00 p. m.—Manual Training (Girls).
7:30 p. m.—United Boys' Clubs.
7:30 p. m.—Penny Provident Bank, Library and Picture Loaning.
8:00 p. m.—Mothers' Meeting.

SATURDAY

9:00 a. m.—Manual Training (Boys).
2:00 p. m.—Manual Training (Boys).
6:30 p. m.—Residents' Meeting (for Residents only).
8:00 p. m.—Shakespeare Club.
8:00 p. m.—Co-operative Conference (Independent).

Other Appointments for Clubs, Study-Classes, Social Gatherings, etc., are made from time to time and for special occasions.

For further information address or call personally upon

John P. Gavitt,
Resident in charge of Club and Educational Appointments,
CHICAGO COMMONS.
Office Hours: 5:00 to 7:30 p. m. daily.

